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# DOMESTIC MISSIONS

OF THE

## Protestant Episcopal Church.

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APRIL, 1864.

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THE NEW PLAN.—From all sides favorable opinions are expressed of the plan recommended by the Domestic Committee, and quite a number of rectors, in various parts of the Church, in order to introduce it, have already called for a supply of Collectors' books. Such calls are promptly answered by return mail. The Easter season is a good time to begin.

FUNDS FOR DOMESTIC MISSIONS.—We noted last month the comparative contributions for Domestic Missions of the last and present missionary year, up to February 20th. Our readers will be sorry that the comparison now (March 20th) is still less favorable; the contributions of last year at this time having *exceeded* those of this year by a small sum—about \$150. We are sure our brethren, the parochial clergy, need only know this fact to be incited to move their people freely, for Christ's sake, to give to this best of Christian enterprises. Steady and systematic offerings, flowing from all our parishes, will enable this branch of the missionary work to be expanded in some degree in proportion to the urgent needs.

TENNESSEE AND ARKANSAS.—The Domestic Committee are preparing to resume missionary work in these two important portions of the South-Western field. Two itinerant missionaries have been appointed for temporary service in the former State; and a similar temporary arrangement may, at an early day, be made for the latter. The desire of the Committee is to send missionaries, in kindness and sympathy, to minister the sacraments where they cannot now be had; to comfort, with the offices of the Church and ministry, those who are in sorrow, trouble, or affliction; and to strengthen and encourage, for the present moment, the parishes once planted by them. Such a work will have the sympathies of all the Church. For its success many earnest prayers will be offered. May men, fitted in all respects for the peculiar field re-opening in the South, be now moved to seek that field for the service which they can there render to the cause of Christ.

BISHOP TALBOT.—The Domestic Committee have had the pleasure of receiving the Missionary Bishop of the North-West, upon his return thither after his extensive explorations of his immense field. Reposing a little from his severe toils, he is refreshing himself for new labors in the cause of his blessed Lord. Able men, full of missionary energy and zeal, are needed to join him in Nebraska, Dakota, Idaho, Colorado, and Nevada.

DEATH OF THE REV. MR. ETHERIDGE.—In the California correspondence will be found a notice of the loss which the Church has sustained in the death of this self-denying missionary. By many his final report in our last number will now be re-read with interest.

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### *NEW-HAMPSHIRE.*

#### Sanbornton Bridge—Rev. M. A. Herrick.

SINCE my last report we have been visited by a terrible fire, which has destroyed what was before the most thriving portion of our village. Quite a number of our parishioners have suffered in consequence, and some may be compelled to go elsewhere. But while this produces a temporary embarrassment, we trust it will not seriously affect our prosperity; and perhaps, upon the whole, our prospects are quite as encouraging as ever. There has been a marked increase in the average attendance upon our public services.

We have purchased a bell for our church, of fifteen hundred pounds weight, at an expense of \$500, which sum has been raised exclusively amongst ourselves. It is a cast-steel bell, of English manufacture, and gives excellent satisfaction. This effort, immediately followed, as it was, by the loss occasioned by the fire, causes our people to feel poorer perhaps than they really are. But their contribution to your funds will be forthcoming during this Epiphany season.

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### *MICHIGAN.*

#### Three Rivers—Rev. V. Spalding.

WHILE on a visit to my son last summer, at Sturges twenty-two miles from here in this same county of St. Joseph, I came over here to see an old friend and parishioner, and remained with him over Sunday, the last Sunday in August; and, as my custom is, I sought and obtained the best opportunity I could of proclaiming my

Master's message, which was in the evening of that Sunday, in the Presbyterian meeting house, to a large congregation of all sorts of people. To my surprise, I found that a considerable number amongst them had been accustomed to the Church services in other places, insomuch that the responses were made and the chants sung with as much regularity and spirit as in any of our old churches. On inquiry, I ascertained that there were a good many favorably inclined to our way of worship, and very generally for the reason that they were sick of political preaching and praying. And this complaint I take to be one of the chief levers which, under Divine Providence, has pushed every thing along so smoothly, as yet, in this little weak germ of a Church. I was invited to hold service here again on the following Sunday, and did so, this time in a hall temporarily but very commodiously fitted up for our use, and filled at the evening service to its utmost capacity. On the next Sunday the Rev. Mr. Lyster visited the place and officiated, and, as I was told, assisted them in taking the preliminary steps to the organization of a church, which seemed to be the fixed determination among them from the first. They sent for me to come again the succeeding Sunday, and from that time to this I have continued to serve them without interruption—at first without any thought of staying amongst them, or any inclination to do so, (though constantly and kindly urged to do it,) but only coming from Sunday to Sunday at their request, and because I dared not expose this thriving plant to blight and destruction by refusing to come—I being the only clergyman within their reach. Before the end of September they had perfected their organization as a church, under

the name of "Trinity Church, Three Rivers," and elected wardens and vestrymen; and about the middle of October Bishop McCoskry visited the place, and at a Sunday evening service, addressed a very large mixed congregation of people in his usual vehement and impulsive style, and, as I have reason to think, left a deep and lasting impression upon the minds of many of them. By his advice and at his earnest solicitation, I was soon after prevailed upon to yield to the urgency of these people and accept the charge of their new church. The expense of my support, in addition to the other very considerable outlays for Church purposes, have been met and paid by them, so far, cheerfully and punctually, than which nothing else could be a better practical demonstration of their sincerity and earnestness. Soon after the Bishop's visit, the vestry rented, for a term of years, a spacious hall, one hundred feet long, in the upper story of a large brick block, and, by an unstinted outlay of money, soon transformed it into a handsome and convenient church in all particulars, with a recess chancel, altar, pulpit, desk, vestry-room, chancel-rail, pews for two hundred and fifty or three hundred persons, aisle, choir, vestibule, stove, and lamps, all arranged and finished in a neat and elegant manner, and ready for use, and used for our services on the twenty-second of November, and constantly since that time, and tastefully decorated at Christmas with the emblems of undying life. All this, involving an expense of near \$500, has been the "free-will offering" of a few thankful hearts, without constraint or incitement from any earthly source, and without hope of other reward, so far as I can discover, than that which shall be given at the resurrection of the just.

Assuredly, such a rapid and spontaneous yield of temporal fruits affords just ground to expect in due time a spiritual harvest worth gathering at least, though its amount as yet be so very small. Before the fulness of this harvest can be gathered in, there are the usual obstacles to be overcome, of ignorance of the Church and its distinctive principles, inveterate prejudices against it in the mass of the people inherited from their forefathers; engrossment in the cares of this world, and indifference to the unseen things that are eternal. The place in which this mission is planted, by its prospects of permanent growth and prosperity, affords much encouragement to the work of the missionary.

The village is on the St. Joseph's River, a stream capable of boat navigation from here to Lake Michigan; and it possesses one of the best water-powers in the State, which is already used to some extent for manufacturing purposes. The country around it is densely peopled, and is unsurpassed for its uniform productiveness of all the necessaries of earthly life. Whether its inhabitants can be awakened to the necessity of making provision for the life eternal, remains to be seen. It shall be my endeavor, in humble reliance on help from above, to aid in such awakening.

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### INDIANA.

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From the Rt. Rev. George Upfold, D.D.

EVANSVILLE, March 3, 1864.

On Sunday I preached twice, in St. Luke's, Cannelton, and confirmed thirty-one persons. There was a severe storm of rain, sleet, and snow, yet on both occasions the church was crowded to overflowing; and at the evening service I observed several persons standing all the time, unable to obtain seats. The storm having prevented several candidates for confirmation living at a distance from attending, I consented to remain and officiate again on Tuesday evening, when I confirmed twenty persons more, making fifty-one in all. Most of the persons confirmed were adults; several of them gray-haired men; twenty-seven married ladies; and only eleven in the entire class under seventeen years of age. A more reverential and apparently devout array I have seldom seen, among all that I have confirmed. Their hearts appeared to be deeply interested in the solemn service.

Connected with this station there is a flourishing Sunday-school of upward of two hundred scholars. It is through this school that Mr. Githens is exerting such a good influence on the parents.

An intelligent gentleman, in a letter addressed to me the other day, remarked among other things: "The work which you inaugurated on your first missionary visit to this place, at my request, has grown through God's blessing, unto goodly proportions, and is yearly increasing in strength and importance. At the time you first planted the Church here (Cannelton) the town was filled with divers sects; now your plant has gathered to itself

nearly every thing in the town which is Protestant, and, in God's good time, it will be a living witness of the truth of our idea, that the true standard, under which the unity of Christ's flock is to be accomplished, will be the banner of the Church."

I had an interview with the vestry on Monday evening. They propose to enlarge the church edifice by adding twenty-five feet to its length. I suggested an inexpensive plan within their means, which they will follow.

INDIANAPOLIS, March 8, 1864.

The Rev. William Jahn, heretofore a German Lutheran minister, was ordained deacon by me on the first Sunday in Lent, in Trinity Church, Michigan City, and Priest in St. James' Church, Chicago, on the second Sunday in Lent. This gentleman, and his entire congregation, consisting of upward of four hundred persons, two hundred and thirty of them communicants, and of these ninety-seven males, have conformed to the Church, and form the parish of the German St. John's Church, Valparaiso; Porter County, Indiana. They are emigrants from the province of Schleswig-Holstein, and are intelligent, simple-hearted, and devoutly pious people, who have united themselves with the Church, from a conviction of its claims to primitive and apostolic authority in doctrine, ministry, worship, and discipline, and as holding and teaching the doctrine of Christ crucified, the way, the truth, and the life, in its integrity, unimpaired by any rationalistic speculative interpretation.

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Cambridge City, etc.—Rev. J. N. Lee.

My appointment as missionary to Cambridge City and Connersville dates from May 1st, 1863. I entered on my labor immediately.

There has been no manifestation of interest at all in Connersville. They have not even invited me to visit them, or made any movement toward providing to defray the expense of my so doing. I think they deem all efforts useless unless they can have a resident pastor. Under these circumstances, as the interest and hopeful promise at Cambridge have been such as fully to employ all my energies and time, I have deemed it best to devote myself to the work here—a course which, I understand, meets the approval of the Bishop.

My regular labors here consist of a Sunday morning service, with a sermon, and a weekly cottage service. I also superintend our Sunday-school each Sunday afternoon, and teach a large and growing Bible-class of the larger boys and young men. Our congregations are encouraging—about seventy-five I should think—and rather on the increase, and composed largely of the most substantial material.

The general interest is, I judge, growing. A subscription is now circulating to secure for us a musical instrument, with every prospect of immediate success in the enterprise.

Our cottage service is moderately well attended. Our Sunday-school is very flourishing. We had a very pleasant and successful Christmas festival—a Christmas tree nicely clothed with presents for the little ones; our Christmas carol and other music beautifully rendered by the sweet voices of the children; the tasteful tables bountifully loaded with good things; these, with a short and pithy speech or two, and the bright, happy faces of all present, will make it an occasion long remembered by those present, old and young.

We worship in a large and very fine hall, as good as any in the State, which will answer our purpose nicely until we can build a sanctuary of our own.

Meanwhile we long and labor to see the true spiritual temple ascend. We are not without grounds of hope that the incorruptible seed, which we strive to sow, is germinating. We hope to see it ere long bring forth fruit to the glory of God and the salvation of souls.

We held our first Christmas service in this place in the week just past. The number gathered was not large; nevertheless we had a blessing from on high. Fourteen united with us in the Holy Communion.

We were gladdened by some very nice Christmas presents—a very chaste and beautiful Communion set, from some friends in Brooklyn, N. Y., and New-London, Ct., and a nice Bible and Prayer-book, from a house in Indianapolis—all much needed by us. We also received some Sunday-school books and liturgies—a very acceptable gift to us indeed. Many thanks to all our friends for their kind thoughts and deeds to usward. May God bless them!

In conclusion, your missionary has to report the experience of much kindness from the little flock among whom Provi-



dence has cast his lot. A growing tie of good-will and Christian affection seems to spring up more and more between them and him, for which he thanks God. That he may be the means, under God, of great spiritual blessing to them all, and that their number may be greatly increased continually by the addition of such as shall be saved, is his earnest prayer.

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ILLINOIS.

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Illinois Central Railroad—Rev. J. W. Osborne.

DIRECTED by our faithful Bishop, I have commenced a parish at Danville, the county seat of Vermilion County, on the Great Western Railroad, about forty miles east of the line of the Illinois Central Railroad. I spend the second Sunday of each month there, together with some week-night services. I preach for the present in the Court House. The congregation is good. We have bought a cabinet organ, and the prospect is very encouraging. I spend the first and third Sundays of each month at Christ Church, Arcola, the second at Danville, and the fourth at Bement, together with as much week-day and night services as possible. The churches at Arcola and Bement are growing in numbers and strength, and will, with prudential care and management, become an honor to the diocese and the Church.

There are a number of growing towns on the line of the Illinois Central Railroad, containing Episcopal families, who want occasional service, and, as far as I can, I hold week-night service, and baptize children, distribute books and tracts, and do them all the good I possibly can. I am very happy in my work; I seek happiness in it, and I find it in all its fulness. I do love to preach Christ, for Christ and his holy Church. In this work my heart rejoices, and in it I shall spend the remnant of my days. Pray for me.

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WISCONSIN.

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Platteville, etc.—Rev. C. H. Rice.

It gives your missionary great pleasure in being able to report to the Committee the flourishing condition, and still fairer prospects, of the Church in this field of labor. Notwithstanding the great and

persevering opposition we have had to contend with, we can, through God's blessing, report a great increase of regular attendance upon the services, as well as interest in the Church and its teachings.

Our congregation has more than doubled within the last six months. The Sunday-school has increased from eight regular attendants to forty, with a sufficient number of earnest and competent teachers.

Through the zealous efforts of Mr. H. Kimball—a most devoted Churchman—we have in course of erection a fine brick church, capable of seating two hundred and fifty persons, and which will cost \$3000, perhaps more, when completed. Of this sum about \$1500 was raised in our own parish, the remainder has been, or will be, (D. V.) solicited by our agent, Mr. K——, abroad. It is our earnest desire to have the church completed by the first of September next, when this will be a self-supporting parish.

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MINNESOTA.

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Lake City, etc.—Rev. J. W. Shatzel.

It is now more than eight months since I came to this place, and in the summary of what has transpired, I find much to thank a kind Providence for, and encourage me on in the future. On my arrival I found the Church weak, and dependent on the occasional services of the clergyman at Wabasha, and consequently they were but seldom able to meet for divine service. The Sunday-school, however, was regularly maintained, and the children's love for Christ thus kept alive. We commenced our services on the nineteenth of April, in a small school-house, which we were suffered to use for the purpose, during a few weeks, when we removed to a larger room, on the main street of the town, which, with all its disadvantages, was an improvement on the other. This we hired for three dollars per month. Here we transferred our parish school, which had opened with six scholars, and soon increased to fourteen, many promising to send their children when a new term commenced, as the present was hardly more than a half-term owing to the nearness of the warm months of vacation. By means of our school, I was enabled to hold daily morning prayer. The school, however, I found interfered so much with my parish duties that, when the term was ended, July

third, I resolved to discontinue it, unless I could find some one on whom I could rely to take it off my hands. But my efforts in this direction were fruitless. On September the first, when it should have been re-opened, I left for New-York to solicit funds for building a church; as this had become our great necessity. Our own congregation subscribed between five hundred and six hundred dollars for this object, and since my absence some three hundred dollars more in donations of lots to exchange for work. Besides which, a gentleman here, unconnected with the Church, liberally gave us a lot to build on; but, as its location was not deemed eligible, he allows us to dispose of it to the best of our judgment for the benefit of the project.

In the matter of soliciting contributions I was quite a novice, and therefore agreeably surprised at finding to what an extent the liberality, which the religion of Christ enjoins, was manifested by those on whom I called. Very many of these were personal acquaintances, and something is to be attributed to friendship; but I am confident that all were moved by the Spirit of our Master to aid me in this work, which is for his glory and the salvation of men. In his name I thank them from the bottom of my heart, and pray God to shower upon them his choicest blessings. Through their Christian kindness, we were enabled to add to our building fund the sum of \$1021; and since my return fifteen dollars more have been received by letter from New-York State, to which must be added, in buying an organ, a reduction, for the cause, of fifty dollars, \$65= \$1086.

This organ, which was formerly in use in an Eastern church, was sold to us for twenty-five dollars, and put into thorough repair and shipped for thirty dollars more; and when the freight was finally paid, it cost us, laid down here, in all seventy-eight dollars. It is a real organ, with metal pipes, and is now being put to use. I state these particulars, as they serve to convey some idea how things are getting along with us.

Our plans for building are based at present on the promise of the townspeople here to aid us to the extent of eight hundred to one thousand dollars mainly in work, in addition to what our congregation have given. If we can safely rely on this, we design erecting a stone church sixty by thirty feet, main building, with an extension of length by the chancel and a tower in front; the walls and roof to be sufficient-

ly elevated to preserve the proportions. Such a church will cost from three thousand to three thousand five hundred dollars. If we cannot rely on these promises, we must build a smaller one, which, however, on the most contracted scale and with greatest economy, will cost fully two thousand dollars, as materials are high, with but little prospect of falling in price before next autumn. Before commencing to put up the edifice described, measures will be taken to certify us of the reliability of this outside assistance.

Last February four persons were confirmed, making the total number of communicants in the spring, twenty-two; the present number is eighteen, owing to some temporary removals. I have baptized ten children; and married one couple. During the summer I buried three children, and earlier in the year, a lady at Red Wing, in the absence of the clergyman of that place. There are several preparing for confirmation, whom I hope to present to the Bishop on first of February, at his visitation. Since I came here, eighteenth of April, I have held services and preached twice every Sunday, with a few exceptions, when I exchanged with neighboring clergymen, and also once on the week-day festivals, and the fast and thanksgiving days appointed by the civil authority. On several occasions I held services at points in the neighboring country. During the summer, as noted before, we held daily morning prayer.

Besides our other services on the Nativity of our Lord, we had a Christmas tree in the afternoon, which had a very favorable effect on all present, the place being so crowded that many went away without being able to get in; and enabled us to see, in various little matters connected with it and its getting up, the increasing interest which is now taken in our Church. There was considerable prejudice entertained against us by members of the other denominations, but happily with many it is wearing off, and the change is traceable in a variety of things. I have no doubt, if we had a decent church building to accommodate them, very many would attend our services who now hold aloof. Numbers tell me they will do so in that event; and the desire is generally expressed that we may build a good edifice, and assertions made of assisting us to carry it through if we will do so. Under these circumstances, in my sermon on Advent Sunday, after briefly reviewing what

we had passed through during the year, I said to my congregation: "Now, in the retrospect I hope we shall not fail to recognize the goodness and care of Almighty God in thus leading us from our first position to the present; and if the present should not appear to some as clear as they would wish, let them remember that God has led us thus far, and we are bound for duty to trust him still farther. I am free to confess that this summer's experience has increased my own faith considerably. I hoped very much six months ago, but I fear, in looking back, there was more hope than faith. But God has been educating the faith of us all. I feel now that it would be criminal to distrust his assistance for the future. I think we are in something like the position of the Israelites of old. God has done so much for us, that when we remember the days that are past, we have no resource left but to trust him implicitly for the days to come."

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### CALIFORNIA.

#### Death of the Rev. S. S. Etheridge.

ANOTHER of our missionaries has fallen. We have received from California news of the death of the Rev. S. S. Etheridge, Rector of Trinity Church, San José.

Mr. Etheridge was a graduate of *Nashotah*, and having had a severe attack on the lungs, in 1860, offered himself as a missionary for California, in the hope that the climate would benefit his health. In this he was partially successful, for the balmy air of San José valley, where winter is unknown, undoubtedly much prolonged his life. His disease, however, had been too deeply seated, and after submitting to a painful operation to relieve the lungs, which proved in vain, he sank, in about ten days, from exhaustion.

He lived long enough to found the church in San José and erect a beautiful edifice, beneath the chancel of which, at his own request, he was buried. The funeral services were conducted by the Bishop of California, assisted by the Rev. Messrs. McAllister, Brotherton, Gasmann, Hyland, and Easton. The parish of San José had

just become self-supporting, and Mr. Etheridge's resignation, as a missionary of the Committee, been accepted.

We copy the following extract from the address of the Bishop delivered at the burial :

"I came not here to-day, brethren, to eulogize the dead. Neither is it necessary. He has left his record in the hearts of too many around me, to need the addition of any thing that I can say. *You* beheld him in his daily labors; *I* came only at intervals, to witness their effects.

"It is now little more than three years since, in feeble health, he came among you and commenced in this place the services of the Church. Under what discouraging circumstances he began, you can well remember. In fact, he was told explicitly that it would be useless to make the attempt to found the Church, where the ground had been so entirely preoccupied. But he had too much faith in the Church to be thus turned back. He knew that it was God's word and his Son's Church, and that since the day of Pentecost, where it had been faithfully preached, it had never been in vain. So he went on, month after month, laboring with earnestness and simplicity to fulfil his trust, going in and out among you, exhibiting ever 'the ornament of a meek and quiet spirit'—striving only for your salvation. His effort was to build a house for God's worship, that thus there might be permanency to the Church he had founded. How often his gentle spirit was grieved, I well can tell, for I was the repository of his sorrows and his adviser when troubles gathered around him. He had to meet the opposition of those who 'cared for none of these things'—and, alas! brethren, often the coldness of those who should have stood by his side and sustained him in the contest, and the want of interest in those who should have been pillars in this infant church—often it seemed as if his labors were nearly finished, that it was useless for him to toil on, almost single-handed; and his cry was: 'Lord, who hath believed our report, and to whom is the arm of the Lord revealed!'

"But what was the result? God was with him and gave him souls for his hire. Beginning with almost nothing, and under the disadvantage of services in a courtroom, he leaves forty communicants and a rapidly increasing congregation. This

beautiful church too, in which, alas! his voice was so seldom to be heard,\* is his monument. It is a proof of faith and zeal and a 'patient continuance in well-doing.' How often has he talked to me of the day of its consecration, and how earnestly was he looking forward to that, as the happy hour which was to crown his labors! But when that service is performed, he will be with us only in spirit, yet one, we trust, of that 'great crowd of witnesses' who will then 'compass us about,' to behold that act of faith.

"But for you, brethren, this solemn service is a consecration of this building. From this hour, hallowed will be the memories which will cling to it, because here your departed pastor for the last time delivered his message; here he is brought to repose for a brief hour before the altar which he loved so well, and beneath this chancel he is to rest, till earthly temples shall pass away, and we rise to meet him before the throne of God.

"He is gone, brethren, but his example still lives to guide you who were once the people of his care. His character was one on which you cannot dwell without admiration and love. He possessed indeed a rare union of traits. With all the delicacy and refinement which seem distinctive rather of female character, he united an iron will which few of his own sex possess. But it was his Christian character in which now we most love to think of him. How deep and true was his devotion, his labors for the cause of God have shown, labors too often prosecuted in a weakness and feebleness of health, under which most persons would have sunk entirely. How often, as he looked over this region of country and beheld its spiritual desolation, did he express to me his sorrow, that he had not strength to preach in other places also the Gospel with which he had been entrusted! And so he went on, working—working—often in weariness and weakness, till the Master called him to receive his wages.

"Of the circumstances of those last hours, when the hand of death was upon him and he was gradually sinking to the tomb, you know. It was the Christian's death. With his heart yearning for his early home, with the earnest desire to live until he could once more see his kindred and loved ones, who were so far distant, he still resigned himself to the will of God,

\* He preached in it but four times.

and bowed with perfect submission to the decision which summoned him away. His prayer was answered, but in a higher and nobler sense. With regard to him we may use the words of the Psalmist: 'He asked life of thee, and thou gavest it him, even length of days forever and ever.' And those whose privilege it was to stand about his dying bed could not but utter the petition: 'Let me die the death of this righteous man, and let my latter end be like his!'"

#### Santa Cruz, etc.—Rev. C. F. Loop.

In this is my first semi-annual report, I will give you a few items concerning the condition, physical, moral, and religious, of the missionary field committed to my care. This place was formerly the seat of an Indian mission, established about seventy years ago by the Franciscan monks from Mexico. The mission was named, from the Romish tradition, the Exaltation of the Holy Cross. From the testimony of the baptismal record, which now foots up at three thousand, and that of distinguished navigators who visited this coast in the early part of the present century, we must infer that the mission for many years was in a flourishing condition. But all that is visible now of the founder's work is the mission orchard, a large building used as a store-house, and the chancel walls of the old adobe church. All, besides these things, have passed away with the dusky children of the wilderness, whom the Padres came to subdue and engraft into the Church.

They have recently erected a wooden church near the site of the old one, and established a female school under the supervision of the Sisters of Charity. The Romish influence, however, extends chiefly to the Spanish population.

The Methodists and Presbyterians have good houses of worship and regular Sunday services.

The village of Santa Cruz has grown up during the last six years. It is eighty miles south of San Francisco, on the north side of the Bay of Monterey. It has a population of fifteen hundred. Evidences of improvement are discoverable in every part of the town. The manufacturing establishments being built here would alone give the place importance on this coast; but, in addition to these sources of wealth and prosperity, rich mines are being opened in the nearest mountains. The place

is interesting from another point of view. This is said to be the finest climate in the State. The uniformity of temperature is so remarkable that the rose and geranium bloom in the open garden during the whole year. The vine, olive, and fig-tree, the threshing-floor of the husbandman, the early and later rains of the season, recall to mind vivid pictures of pastoral life in the palmy days of the Jewish nation. The name of Santa Cruz as a summer resort will soon become as familiar here as Newport is at the east. But, however beautiful the scenery and invigorating the air, the truth, contained in good Bishop Heber's lines, is quite as applicable here as in the southern countries: "Every prospect pleases, and only man is vile."

There is an unnatural strain in business efforts, and a morbid anxiety in multiplying silver and gold, pervading all classes in California. Wickedness raises an unblushing face on every hand. A stranger is shocked by the utter disregard of religion and of the return of the Lord's day, with its sacred services and holy aspirations. The masses here have been for years free from the restraining and ennobling influences of Christian society; here the men on Sunday morning may be seen coming in from the mountains to spend the day set apart for divine worship and rest in drunkenness, gambling, and kindred vices. Many business men encourage this state of things by keeping their houses open the same as on a week-day, and others who, through their wealth and intellectual culture, are naturally regarded as leaders in society, set the example of pleasure excursions and pic-nics on Sunday. It therefore requires more than an ordinary degree of fortitude to rebuke the spirit of worldiness, selfishness, wickedness, and intemperance, which the Christian minister encounters here "at all times and in all places." And the sacred text recurs to his mind more frequently here than ever before: "Not by might, nor by power, but by my Spirit." Can the principles of the Christian faith be made to operate upon the life and character of wicked men?

But a brighter day is dawning upon this coast. People are coming to the State to find homes, who have the fear of God in their minds, and his love in their hearts. And the work, begun by the missionaries in faith, in laying the foundation of the Church of God, even in this day of small things, will prosper. "The great mountain shall become a plain," and at last the

head-stone shall be placed with rejoicings, and those who are now the enemies and opposers of Zion shall be led to acknowledge that, through her sacred instrumentality, men are made wise unto salvation.

Regular Sunday services have been held in the court-house, the use of which has been secured until our church is built. Concerning special services, I will copy from my diary notes taken at the time:

*Sunday Evening, Sept. 30th.*—Room unusually crowded. Rev. Mr. Hill, of Sacramento, and Rev. Mr. Rising, of Virginia City, took part in the service. Six children were presented for baptism. The solemn service of the Church was rendered more interesting by the fact that the water used in the administration of the sacrament was brought from the River Jordan by one of the gentlemen who had brought his child to be christened.

*Sunday, Oct. 11th.*—Presbyterian house of worship, Watsonville. First morning service of our Church ever held in the place. The choir and organist from Santa Cruz being with me, we were able to use the full service. By a few words of instruction to the congregation, in the use of the "mission service," we had a full and hearty response, and a willing observance of the custom of the Church, with regard to posture during service.

About three hundred persons were present. After every seat was filled, many went away disappointed. Reverent attention was given to the sermon from Luke 10: 42: "But one thing is needful." The impression left upon the minds of the people was very favorable toward the Church.

*Sunday, Oct. 18th.*—By special request held service, morning and evening, in the Presbyterian Church, Santa Cruz. No other Protestant service being held, the congregation was large, crowding every seat in the house.

*Sunday, Oct. 25th.*—Service in the Methodist Church, Santa Cruz. This being the day for the Bishop's first visit, at an early hour the house, holding five hundred persons, was well filled, many of course coming out of curiosity, but still, I believe, all were benefited at least by the Bishop's sermon, which was a most happy and effective exhibition of divine truth, touching the instituted ordinances of the Christian Church. The Holy Communion was also administered, a large part of the congregation remaining to witness the solemn service.

At seven o'clock the church was again

crowded to its utmost capacity. After evening prayer the Bishop preached from Hebrews 6 : 2 : "The doctrine of baptisms and of laying on of hands." Four men and three women then came to the chancel, were duly presented to the Bishop, and then, openly before the Church, renewed the solemn vows of their baptismal covenant, and received in the sacred rite of the Church a new token of God's good-will toward them, and fresh encouragement to keep steadily on in the Christian course, "looking unto Jesus, the Author and Finisher of our faith." A brief address to the candidates then followed, and the service was closed by the Bishop by appropriate collects and the benediction.

*Monday Evening, Oct. 26th, Watsonville.*—The Presbyterian Church was again kindly offered by the minister, and accepted for the Bishop's service.

After evening prayer a large congregation listened with the deepest attention to the Bishop's sermon from Hosea 2 : 26 : "Behold, I will hedge up thy way."

The Committee will be glad to know that a valuable lot, in a central position, has been presented by a lady of the parish for church and rectory. A gentleman from Philadelphia presented a silver chalice as a memorial of his son's recovery here from a dangerous illness. A lady from San Francisco gave a set of the finest linen for the altar, and the Rev. Mr. Hill, on his return to the city, sent us a paten. The congregation have purchased a musical instrument costing \$125, also a flagon for the Holy Communion.

We feel very much encouraged in the prosecution of our work, and, under the blessing of God, we hope for success in winning souls to Christ, and also in providing a house in the parish suitable for the worship of Almighty God.

We have already procured designs from Mr. Upjohn for a wooden church, costing in New-York \$3000. The difference in the cost of materials and the price of labor will make the cost here more than \$6000.

The burden will be heavy upon the congregation during the coming year, but we trust the work can be accomplished.

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**OREGON.**

**Eugene City.—Rev. J. McCormac.**

LATE in the summer, on my return from Oakland and Roseburgh, I made one visit

to Monroe, a little place some twenty-five miles from here, and liked my reception so much that I promised to visit them regularly next spring and summer. I hope to be able to go there as often as once a month, as there is quite an opening for the Church and Sunday-school at this point. The principal man of the place is a staunch Episcopalian, and has shown his appreciation of our services by sending me a very nice donation of flour.

I intend to itinerate a good deal just as soon as the roads (which at the present time are almost impassable) become tolerable. At Springfield, a little place about four miles from here, I used to preach occasionally, but could not do so very well within the last year. I shall resume my visits to this place also, if I can, next summer. In winter, let me say, it is hardly any use to visit country places for the purpose of preaching in this portion of Oregon, on account of what is popularly styled our "Oregon mist," but what would be called "one ceaseless pour-down" in the States.

At this place I kept up regular services for the last ten months with but few interruptions. My success, statistically at least, has not been very great; but I trust, notwithstanding, that the Gospel has been faithfully preached, and the sacraments duly administered according to Christ's holy ordinance. At one time there were a few waiting and ready for confirmation; but, as Providence ordered it, our bishop was then unable to fulfil his appointment, on account of severe illness, and when he did visit us on his recovery, from absence and other causes, none were ready just then to come forward. So it is: "His ways are not as our ways, nor his thoughts as our thoughts."

One great drawback to us in this town has been the continual draft of our people away to distant mines; but there is a very fair prospect at the present time of a draft the other way. Within the last few weeks very rich mines it is supposed have been discovered only about forty miles from here. If this be true, and appearances look very much that way at present, our town will probably double its population by spring. We live here in a continuous gold fever. Our war excitement taken alone, perhaps, is not as great as it is in the Eastern States; but with our gold fever in addition, I think that even Washington itself cannot beat us for sensation. I have made my two collections toward

the missionary funds. The people here have done very well toward my salary this year—on paper, at least—having subscribed over \$200.

Salem.—Rev. J. R. W. Sellwood.

Since my last report I have been enabled by the divine goodness to conduct service and preach every Sunday forenoon and evening at this place, with but few exceptions, when Bishop Scott and my eldest son preached. Our Bishop, at his visitation here, confirmed five persons—one gentleman and four ladies. The gentleman and one of the ladies a few weeks before, came forward and presented themselves at the chancel rails to be baptized in the name of the Holy Trinity. It was a delightful sight to see them not ashamed to stand before a large congregation and acknowledge Jesus as their Redeemer and Sanctifier, and be openly enrolled as disciples of the despised Nazarene. At the Bishop's visitation they once more stood side by side to ratify those vows which they had made at their baptism, in the solemn rite of confirmation. Some two weeks afterwards, before a crowded congregation they again stood before the chancel to take before God and man the vows of holy wedlock.

In the early part of the Spring we made some improvements in the interior of our church: the chancel is made higher and enlarged; we have carpeted it and the aisle; also put matting on the floor of the gallery. A short time since, the ladies of our church and their friends, gave an entertainment at the court-house for the purpose of erecting a tower to the church. We realized over \$80, clear of expenses. The tower has not been commenced yet, but we expect to have it built before the rainy season commences.

There has been very little change in our congregations since the writing of my last report, with this exception. Since the dry season commenced, again and again the attendance at the house of God has been small. When the question is asked, How are we so few to-day? the answer is, A camp-meeting is being held in the neighborhood, or a baptizing by immersion, or some person had an appointment to *preach* on the issues of the day. Oh! how few attend at the sanctuary from principle; a large majority of the people are troubled with what the Apostle said many were in his day, "having itching ears."

*Later date.*

I went recently on a missionary tour into Southern Oregon, and spent some two months at Roseburg, and officiated regularly in St. George's Church each Sunday during my stay in the village, except the last Sunday, when our Bishop in the course of his visitations had arrived there and preached. During my stay at that place I baptized eleven children. No services having been held in the church since my eldest son was there a year since. Our friends had become very lukewarm, and required some considerable effort to get them out of the habit of staying at their homes on the Lord's day. Various excuses of little worth or importance were offered; but on the whole, I had good and attentive, and not unfrequently quite serious congregations; and, although I could hardly perceive any lasting fruits of my efforts, yet I trust that the good seed will take root. May the Lord of the harvest send more laborers into this destitute country, is the earnest prayer of your humble servant. The harvest is plenteous, but the "laborers are few." Never was this declaration of our Lord more emphatically true, than of the missionary field of Oregon.

During my absence from Salem, the public services of the Church were kept up as usual, by my eldest son, (Rev. John W. Sellwood). He also baptized one infant. There has been about the usual attendance upon the Sunday services, and also at the Sunday-school and Bible-class. I have nothing new to note at this time in the aspect of my field of labor, nor any thing of much interest to report. Nevertheless, I humbly hope that the seed which has been sown will be nurtured by the dews of Divine grace, and ere long bring forth fruit which will not decay.

*Later date.*

I much regret that my report must be so devoid of interest beyond the mere statistic details. There is such a constant drain from us, that the effect of the good seed sown on the hearts and minds of the people is not seen. Since my residence at this place, my congregation has been again and again, and still again, composed of new members, and at present there is not a communicant here who was here when I first came. There is no greater discouragement than this. When we have gathered around us a faithful few, upon whom we know that we may rely, to the full extent of their ability, in all good

works and offices for Christ and the Church, then to have these remove to some distant field, is discouraging. Too many are like the sand upon the seashore, which changes its position with every change of wind or tide. They move hither and thither seeking rest, but not finding that rest which God giveth to his beloved. This, with the whirl and excitement of politics and the unsettled con-

dition of society, makes my courage almost fail. Surely no clergyman in the missionary work has the honor of a harder field than has fallen to my lot.

Since my last report I have held service as usual, twice every Lord's day; the Sunday-school is also under my own superintendence. Time and patient waiting will be required before we can hope to attain to what is so earnestly desired.

## ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from February 11th to March 11th, 1864.

<b>Maine.</b>			
Brunswick—St. Paul's, a Member, for Bp. Whipple's Mission,.....	\$5 00		
<b>New-Hampshire.</b>			
Concord—Miss. Soc. St. Paul's School, \$50; Chapel of St. Paul's School, \$25	\$75 00		
Portsmouth—St. John's Adv. Coll.,	33 10		
Sanbornton Bridge—Trinity,.....	11 00	\$119 10	
<b>Vermont.</b>			
Gulford—Christ,.....	3 00		
Norwich—St. Barnabas,.....	1 70		
St. Albans—St. Luke's, W. N. Smith, for Aurora, Nev.,.....	5 00	9 70	
<b>Massachusetts.</b>			
Danvers—Calvary,.....	4 00		
Pittsfield—St. Stephen's,.....	3 57	7 57	
<b>Rhode Island.</b>			
Newport—Zion,.....	37 65		
Portsmouth—St. Mary's,.....	20 00		
Providence—Redeemer S. S.,.....	10 00		
St. John's M. S. S., pledge for Bp. Lee, Iowa, to March 1, 1864,.....	125 00	192 65	
<b>Connecticut.</b>			
Cheshire—St. Peter's,.....	8 00		
Hartford—Trinity,.....	13 83		
Norwich—Christ,.....	16 46		
Southport—Trinity,.....	15 00	53 29	
<b>New-York.</b>			
Albany—St. Paul's,.....	45 80		
East-Chester—St. Paul's,.....	21 89		
Islip—St. John's,.....	2 00		
Malone—St. Mark's,.....	23 00		
Middletown—Grace,.....	16 00		
New-York—Grace,.....	660 00		
Intercession, per Am. C. M. S.,.....	15 00		
St. Bartholomew's,.....	1109 96		
St. Mark's, a Parishioner, for Bp. Talbot's Miss.,.....	10 00		
St. Paul's, a Member,.....	5 00		
Patchogue—St. Paul's,.....	2 00		
Saratoga—Bethesda,.....	23 20		
Schenectady—St. George's,.....	31 50		
Sing Sing—All Saints',.....	7 20		
Tarrytown—Christ,.....	89 17	2011 72	
<b>Western New-York.</b>			
Buffalo—St. John's,.....	40 00		
Cuba—Christ,.....	1 00		
Geneva—"C,".....	5 00		
Utica—Trinity,.....	56 35	102 35	
<b>New-Jersey.</b>			
Elizabethport—Grace,.....	3 00		
Plainfield—Grace,.....	11 00		
Princeton—"B,".....	2 00		
Salem—St. John's,.....	40 00	56 00	
<b>Pennsylvania.</b>			
Athens—Trinity,.....	\$3 75		
Carbondale—Trinity, per Am. C. M. S.,	25 00		
Erie—St. Paul's,.....	2 50		
Honesdale—Grace,.....	10 00		
Lebanon—St. Luke's,.....	5 15		
Lancaster—St. James',.....	83 00		
Philadelphia—Christ,.....	120 23		
Roxborough, St. Timothy's,.....	15 55		
St. Luke's, add.,.....	40 00		
St. Peter's, two Mem, sp'l, for Minn. Miss Lardner,.....	250 00		
Reading—Christ,.....	5 00	\$620 13	
<b>Maryland.</b>			
Baltimore—Memorial; personal gift of Rev. J. P. Bausman,.....	5 00		
Frederick—All Saints' Parish, a friend to Missions, for Bp. Talbot's Miss.,	10 00		
Harford Co.—Emmorton, St. Mary's,	20 00		
Worcester Co.—Berlin, Worcester Par.	4 33	39 33	
<b>Arkansas.</b>			
Little Rock—Christ,.....		30 00	
<b>Kentucky.</b>			
Bowling Green—Christ,.....	5 15		
Louisville—Grace,.....	5 00	10 15	
<b>Indiana.</b>			
Indianapolis—Christ,.....	45 00		
Madison—Christ,.....	11 50	56 50	
<b>Illinois.</b>			
Albion—St. John's,.....		2 50	
<b>Michigan.</b>			
Houghton—Trinity,.....		4 00	
<b>Wisconsin.</b>			
Milwaukee—St. Paul's,.....	92 30		
Platteville,.....	7 60	99 90	
<b>Iowa.</b>			
Mount Pleasant—St. Michael's,.....	1 70		
Nevada—Ascension,.....	5 50		
Ottumwa—St. Mary's,.....	3 65	10 85	
<b>Missouri.</b>			
Weston—St. John's,.....	15 00		
St. Joseph—Christ,.....	17 50	32 50	
<b>Nebraska Territory.</b>			
Decatur—Intercession,.....		3 70	
<b>Nevada Territory.</b>			
Carson City—St. John's,.....		25 00	
<b>California.</b>			
San José—Trinity,.....		15 50	
<b>Legacies.</b>			
W. N. Y.—Estate of Hon. Allen Ayrault, Third Annual Payment,.....		625 00	
Total,.....		\$4,132 84	
Amount previously acknowledged,.....		33,099 41	
Total since October 1, 1863,.....		\$37,232 25	



# FOREIGN MISSIONS

OF THE

# Protestant Episcopal Church.

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APRIL, 1864.

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## THE MISSIONARY ENTERPRISE.

WE copy the following from an English work, *The Golden Opportunity and How to Improve it*, to which we are indebted for the missionary statistics\* published in our last number.

The objections which the writer answers are not infrequently met with, in some of their forms at least, among our own clergy and people. We give space to this portion of the work, hoping that it may be so blessed as to remove prejudice from some minds, and bring some, who now stand aloof or give but feeble support, to a hearty coöperation in the work.

“In looking at the great missionary enterprises which have been so rapidly developed during the past forty or fifty years, it is perhaps natural that the first feeling excited in our minds should be one of deep thankfulness. We can have little care for the souls of others—we can hardly have learned the true value of our own—if we are utterly indifferent to the privilege of living in an age when opportunities of Christian usefulness are enlarged on every side. If we are friends of missionary work we may well rejoice that we are placed in the midst of those who delight to help in it; and that the number is daily diminishing of those who are willing to give neither aid nor encouragement. Circumstances have indeed altered since the founders of our great missionary societies first commenced their work. Theirs was the strange—to us almost incredible—task of endeavoring to persuade professing Christians that the Gospel was given to them, not only to be enjoyed, but to be extended; and a difficult task they often found it. When learned prelates were not ashamed to maintain, that such a precept as that of Matthew 28 : 19, extended only to apostolic days, we can-

\* We take the opportunity here to correct an error in the summary above referred to, as published by us in the March number. By a slip of the compositor, the order of two items in the particulars of our own work was reversed. The proper reading is “Church Members,” (Communicants,) 402; Scholars, 1106.

not wonder that pastors and people should regard the newly-urged duty of missionary effort either with extreme indifference, or with open hostility.

It is very sad and very humbling for us, as a Church and nation, to look back on that long period of neglect, to think of the lands that might have been rescued from Paganism, and the precious souls that might have been saved forever, if England had been faithful in her stewardship. And yet, sad as the retrospect is, we cannot indulge it without deep gratitude to those noble-hearted men who braved all reproach and all opposition, and gave themselves to the great work of sending the Gospel to the heathen, and of arousing a nominally Christian people from the sloth of unchristian indifference and selfishness. Most if not all of that little band are now resting from their labors, but their names will ever be among the brightest that adorn the history of the Church, and the dearest that are cherished by every Christian patriot.

Another and a far higher debt of gratitude we owe to the God who raised them up, and prospered them in their undertaking; the God who alone made them to be of a different and a better spirit, and strengthened them to lay the foundations of the work, which they have left as a precious legacy for the servants of Christ to extend and mature and carry on till the coming of their Lord.

Yet, in comparing the past with the present, though there is large room for gratitude, there is no room at all for boasting. Not only is it due entirely to the providence and the grace of God, that we are not as indifferent as our forefathers to the claims of our perishing fellow-sinners; but in the aid that we do extend to them, there is enough, and more than enough of niggardliness and shortcoming to silence every thought of self-commendation. If the past call for gratitude, the present calls for earnest, hearty, united effort. Think for a moment of the work that is yet undone! Think of India, where 130,000,000 subjects of Britain's queen are, for the most part, strangers to Britain's God. Think of China, where there is a still larger population "having no hope, and without God in the world." Think of all the smaller countries, all the scattered islands, that stand out in their black tints upon missionary maps, to reproach a wealthy and a Christian people!

#### OBJECTION ANSWERED.

It is no reply to arguments drawn from this sad picture to say, as it is sometimes urged, that the world will never be converted by missionary effort—that prophecy leads us to suppose that, up to the second coming of Christ, the wheat and the tares will grow together in the visible Church, and Satan will continue to reign in the dark places of the earth. We might admit this as a reason why Christians should look and long for the coming of their Lord, and the perfect establishment of his kingdom; but surely not as a reason why they should do nothing to extend that kingdom now. Our work is not to fulfil prophecy, but to obey precepts. "What are your marching orders?" said the Duke of Wellington to a young clergyman, who had asked his opinion on the subject of missionary work. Look at Matthew 28:19. There is no command throughout the Bible plainer than the words, "Go ye into all the world, and preach the gospel to every creature;" and connected as they are with the blessed promise, "Lo, I am with you alway, even unto the end of the world," we need not fear that we shall be spending our time and our money for naught, even though it should be at another time and by other means, that the "knowledge of the Lord shall cover the earth as the waters cover the sea." Amongst our own people at home, even amongst those to whom the word of God is regularly and faithfully preached, there are many to whom that Word is "a savor of death unto death." We do not attempt

to explain this; it is one of those mysteries which only in the light of heaven shall we learn to "read aright." But still it does not make us slacken our efforts for the salvation of the unconverted around our own doors. Why, then, should it influence us to withhold from the heathen abroad even an offer of the blessings which we press so earnestly on our own people? We might indeed take higher ground here, and say, that, since the command to preach the Gospel to every creature is so imperative, and since the "end"—the end of Satan's kingdom, the end of sin and sorrow upon the earth—cannot come till the Gospel has been preached for a witness among all nations, the duty of missionary work remains the same, whatever be the direct results that arise from it. How much less, when all Scripture and all experience justify us in expecting large results, should we stop working, because we think we can learn from the pages of prophecy, that there never will be a time in the present dispensation when all in every nation shall become truly the people of God.

#### MEANS AND RESULTS.

I have said that experience justifies us in expecting large results; and this is true, although those results are often regarded in a very different light. There are scoffers who will calculate, in pounds, shillings, and pence, what they call the cost of every convert from heathenism, and then tell us that we have wasted our money. As I cannot suppose that these pages will fall into the hands of such, I need not answer them further than to say, that if they only know the value of a human soul, they would not weigh it against the wealth of the universe. But I know there are others who look, not scoffingly, but despondingly, on the results of missionary work. They are willing to give their money and their prayers to it; but as they compare together the work already accomplished and the work still remaining to be done, they feel as though the efforts of sixty years had ended in disappointment. They forget two things: first, that, if the converts have been few, so too have the laborers been few. If we remember the state of some of our overgrown parishes at home, we cannot wonder, that, with hardly three missionaries to every million of her population, India should still be unevangelized. There is indeed a disproportion between the means and the result of our missionary work, but it lies all the other way. When we think of the little band of teachers who have gone forth to combat the deeply-rooted systems of paganism, we may well lift our hearts in adoring gratitude to God, for the honor which he has put on so feeble a human agency, and for the precious souls which, as the fruit of their labors, have been gathered into the Redeemer's kingdom. They may be few compared with the vast masses yet abiding in darkness; but they are not few compared with the weak and imperfect instrumentality which has been put forth to save them.

#### HOW TO JUDGE OF SUCCESS.

Another consideration which ought to cheer the hearts of all desponding friends of missionary work is, that the success of such work ought to be judged, not so much by the extent, as by the reality of its effects. The question to be asked is not, How many converts have been gathered? but, What kind of converts are they? Are they cold, formal, heathen, changed only in name and outward profession, from what they were as the disciples of Mohammed or Confucius? Or has the Gospel become to them a vital, active principle—"the power of God unto salvation"? Are they exhibiting in their lives the evidence of heart-conversion? Are they zealous, prayerful, humble? stanch in the hour of persecution, patient in the hour of suffering, calm at the approach of death?

Thank God! we need not shrink from applying these tests to our missionary converts. Some hypocrites, some merely nominal Christians, of course there are, though probably in countries where even the name of Christian exposes to a certain amount of persecution, these are to be found in far smaller proportion than among our own congregations at home. But, passing these by, oh! how many there are in whom a work has been accomplished which only the power of God could have effected—whose life is indeed a life of faith in the Son of God, and who show by their daily conduct, that they are not baptized infidels, but earnest, steadfast, active disciples of the Lord Jesus Christ. For an illustration, we need only point to the late Indian mutiny. Among the very few who in that fearful trial agreed to purchase life by the denial of their God and Saviour, the majority, we are told, consisted, not of converted natives, but of those who had been born and brought up in a Christian land. Two or three, here and there, apostatized from the faith, but the great body of native Christians remained, and still remained steadfast. Should we not thank God for this, and take courage? It is far beyond our power, or the power of our missionaries, to effect a saving, lasting change in the heart of a single heathen. Have we not, then, in every such change an evidence that God is himself working with us, and a call to fresh efforts in the missionary cause? A soul saved from death! Oh! we little know the preciousness of such a rescue! What is all the money or effort that we can give to accomplish it compared with the untold cost at which it was purchased on Calvary?

There are other objections to missionary work; but it is impracticable—I would fain hope that it is unnecessary—to enter upon them in these pages. How would they all shrink into nothingness, if we could for a moment place ourselves in the position of the poor, degraded outcasts to whom we are invited to send the Gospel! We could ill endure to perish of starvation, when we knew that around us were those who had enough and to spare of all the comforts of life. How could we endure the pangs of spiritual hunger, the cravings of the guilty conscience for pardon, the longings of the uneasy spirit for rest, while those who could feed us with the “bread of life” were waiting to consider whether it was their duty to bring it to us? How impatiently should we listen to every plea—the pressure of work at home, the uncertainty as to the final state of those who die in heathenism, the want of success in some other mission field—which, to save British Christians a little effort, would leave us to perish in ignorance! How should we long to silence all these selfish excuses, with the imploring cry: “Come over and help us!” That one single command of Scripture, “Thou shalt love thy neighbor as thyself,” is an answer to every objection that has been raised against missionary work. Whenever, under the constraining influence of the love of Christ, this precept is regarded and obeyed, though it be in much weakness and imperfection, we shall not find listless ears or deadened sympathies, when the extension of the Gospel is pleaded for. If in our own souls we know the value of the salvation which Jesus has wrought for us, we shall be ready and anxious to make others partakers of our joy. The question of our hearts will be, not “Ought I to do any thing to help forward missionary work?” but, “How much can I do, and how best can I do it?” Happily, in these days of ever multiplying instrumentalities, we are not left to stand still for want of opportunities. It is difficult even to enumerate all the varieties of aid which most of us can render to this glorious work.

## CHINA.

## Death of Mrs. Boone.

In our March number there was opportunity only for the bare announcement of the death of Mrs. Boone, at Suez, on the twentieth of January, 1864.

We give below extracts from Bishop Boone's letter, which announced this sad event:

"SUEZ HOTEL, Jan. 22, 1864.

"I WROTE you on the sixteenth instant, the day of our arrival at this place. My letter was a sad one, as it told you of the death of a beloved and valuable member of our mission, and gave you painful forebodings of a similar fate awaiting another beloved member of the same mission. Those forebodings have been realized. My beloved wife departed this life, at this place, on the twentieth instant, at four o'clock and forty-five minutes in the afternoon. Nothing could be more calm and placid than her end. She often expressed the wish, during her extreme weakness, that she might fall asleep and not wake again. This wish was granted to her; for she literally fell asleep in Jesus. I was sitting by her side watching her, and yet knew not when her spirit took its flight.

"She had always been afraid of the physical pains of death, and had a great struggle on this point when in Japan, and staying with Dr. and Mrs. Hepburn. She was, however, enabled to cast off this care, resting on the promise: 'As thy days, so shall thy strength be.'

"During her illness, all her conduct was most beautiful. She was a model of patience and meekness and submission to the Divine will. It pleased God to order that her disease should be painless; but it was long continued. She became extremely emaciated, and suffered, for the last two months, from weakness and an overpowering sense of weariness and fatigue. During all these long hours of languor and faintness her mind was calm and trustful; there was never an impatient expression; never a single murmur. I often looked at her and said to myself: 'Kept in perfect peace, because she trusteth in thee.'

"She died in an inn; but she wanted for nothing that human hands could supply, and her husband and little boy and the faithful Jane were by her side.

"It is a comfort to us to think that every

thing was done to prolong her precious life that the best advice could suggest. God has, notwithstanding all these efforts, been pleased to take her to himself. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

"She had lived as she died, a Christian woman possessed of the ornament of a meek and quiet spirit. She was always gentle, yet earnest and persevering in whatever she undertook. We buried her in the cemetery for foreigners at this place—a quiet, retired spot, on an island in the harbor. There being no clergyman at the place, I read the service myself. There were about twenty-five persons present. Poor Robbie was sick in bed from fever, but Jane was present.

"We have met with great kindness at this place. Mr. West, the English Consul, took charge of all the funeral cares for me. She was carried to the cemetery in his boat, and though seven thousand miles away from China, was borne to the grave by four Chinese who composed his boat's crew. This seemed a remarkable providence to me, as there was no design on Mr. West's part in appointing these men to bear the coffin. She had devoted nineteen years of her life to serve their nation; and they were appointed to carry her to her last resting-place.

"I shall (D. V.) leave this place to-morrow, *en route* for Southampton. I would return immediately to Shanghai to my duties; but I can not take care of Robbie there, and must proceed to England to make arrangements for him.

"It was his mother's wish, and is mine also, that Miss Emma Jones would take charge of him for a time, at least until the affairs in our poor afflicted country are settled."

## AFRICA.

WE are in receipt of letters from Monrovia, by which we learn that the Report of the Foreign Committee to the Board of Missions in October last in reference to the subject of church organization in Africa, and the action of the Board in relation thereto, communicated officially to the churches in Africa, had been laid before the Council assembled in Monrovia in January, 1864.

The Committee are advised that, in response to the recommendation of the Board of Missions, proceedings toward the formation of an independent church in Liberia had been stayed. The language employed in the minute, officially communicated to the Committee, is that this "Council, from dutiful deference to the Board, resolves to lay upon the table all those features of their work which pertain to matters fundamental and organic."

### Letter from Rev. G. W. Gibson.

MONROVIA, Jan. 11, 1864.

Yours per last mail, including the resolution adopted by the Board, was duly received and laid before the Council. The Secretary will advise you of its favorable reception and the minute adopted with reference to the same.

Duties in connection with the church and school here have been duly attended to during the past year. There have been several accessions to our congregation, a few of which are candidates for confirmation. The Bishop is expected up in February to administer that rite.

We have been favored with the arrival of quite an accomplished lady, Mrs. Armstrong, with a small but fine melodeon, who now performs for our church regularly on the Sabbath. This adds no little to the interest of our services. The Sunday-school is still prosperous, but needs suitable catechisms for advanced classes, and liturgies. A donation of these will be gladly received.

The *Parish Visitor*, which some unknown friend so kindly sends us, is regularly distributed and perused, and is, I have reason to believe, working silently but powerfully for good in this place.

The day-school, under Mr. White, is still continued. I have heard nothing of our bell lately. We stand much in need of one. Hope it may be convenient for you to supply us ere long.

My family is well at present.

### Letter from the Rev. J. G. Auer.

The Rev. Mr. Auer, of our African Mission, has, during the last two months, been making quite an extensive missionary tour through portions of the West. He has so thoroughly employed his time that very many parishes have been visited, and his labors have, it is believed, resulted in awakening much interest in the cause of Missions.

The following extracts are from a letter dated

CHICAGO, March 5, 1864.

"Last Monday, the twenty-ninth ultimo, I had the pleasure of preaching to about one hundred Sioux Indians, in prison at Davenport, Iowa. Mr. Williams, a Presbyterian missionary, interpreted.

"One of these stout fellows showed me a photograph of Bishop Whipple, and one where he preaches among Indians in their camp. They all are Christians; many of them read their Testament. They sang, not as sweetly as our Africans, but well enough to make my heart glad, and one of them made an extemporaneous prayer. Their language is much rougher than the African; they have no l, r, f, but many gutturals.

"On the second instant I went off to Ottawa; on the third to Joliet; on the fourth to Lockport; and at night to Wilmington.

"It may for the present be almost fruitless to visit small places; but fruit will come in some future time if only the ministers can be made interested. I go to places on the road, whether they have heretofore done any thing for us or not. If they have contributed, they have a right to hear of Africa; if they have not contributed, they ought to hear the more. \*

"By the help of God and his Spirit, many prejudices and foolish ideas have been expelled. I always try to recommend the five-cent collection, and ask the clergy to write to you for books, etc.

"Here I arrived at half-past ten this morning, and am staying at Dr. Clarkson's, who gave me quite a package of letters from three quarters of the globe. Met the clergy at the *North-Western Church* office, and arranged with them for to-morrow and next Sunday, so that I reach at least six churches.

"Monday, seventh, I shall be at Dixon;

Wednesday, ninth, at Galena; Thursday, tenth, at Freeport; Friday, eleventh, at Rockford; Saturday, twelfth, return here; Tuesday, the fifteenth, at Racine, Wisconsin; sixteenth, Elkhorn; seventeenth, Janesville; eighteenth, Madison; nineteenth and twentieth, Milwaukee; twenty-first, Nashotah College. Then cross the lake to Grand Rapids. Sunday, the twenty-seventh, at Detroit; Sunday, April third, Toledo; April tenth, Cleveland, always spending the week in smaller places within reach."

The following articles are copied from the January number of the *Cavalla Messenger*, a little paper published in our African Mission:

### A Welcome.

On Thursday, December seventeenth, Rev. Mr. Hoffman, who had been expected in a sailing-vessel, arrived in the mail steamer. He appeared without any previous notice at Cavalla, in the large school-room of the girls' house, where we were holding our semi-annual examination. He was greeted simultaneously by the loud cheers of a hundred hearts—ministers, teachers, catechists, Christian villagers, and scholars. The occasion suggested the following lines:

As they who dwell in parchéd land  
Rejoice at coming showers,  
And welcome the fresh drops that fill  
The wilderness with flowers,

So — doubly so — a welcome home,  
To Afric's barren shores,  
To him who in Christ's name doth come  
To plant celestial flowers.

His coming forms the precious clasp  
To last year's golden chain  
Of mercies unto mercies linked,  
Each day renewed again.

Oh! may that chain more closely bind  
Our hearts in bondage new  
To Him who calls, and to the work  
He giveth us to do!

And, for the husbandman we greet,  
Returning to the field,  
To him be granted that each seed  
An hundred-fold may yield;

That, when, earth's harvest fully ripe,  
The angel reapers come,  
He, standing at the heavenly gate  
With many sheaves, may joyful wait  
The Master's welcome home! E.

### St. Mark's Church, Cape Palmas— Anniversary of the Sunday-School.

A very interesting anniversary of our Sunday-school was held on Tuesday, the twenty-ninth of December. The children assembled in the church at eleven o'clock to the number of about one hundred and fifty, including the scholars from Mount Vaughan.

The rector, who had just returned from England, conducted the short introductory services, when the superintendent, Mr. G. T. Gibson, made an opening address, stating the interesting facts, that during the last year both teachers and scholars had largely increased; that a donation of about three hundred books of instruction had been received from a kind friend, Mr. Dickson; that the attendance of natives was regular and large, and that the younger teachers had been formed into a Bible-class, which gave promise of much usefulness. These and other things were matters of congratulation.

An appropriate hymn having been sung, the rector, under such circumstances, was most happy to address the schools, after which he received in the chancel the offerings from the different missionary societies, presented in beautiful baskets and boxes ornamented with leaves and flowers. Appropriate texts accompanied offerings.

Twenty-one classes were represented from St. Mark's School, and their offerings amounted to.....\$27 52  
Seven classes from Mt. Vaughan,.. 8 12  
Collection in the church,..... 1 69

Total amount,.....\$37 33

Harvey Peet, the deaf and dumb boy, just from school in England, offered (in a little basket of his own make, decorated with flowers) twenty-four cents.

And seven little girls, styling themselves the "sisters of Bethany," had collected three dollars and seventy-seven cents, an offering for the poor. The children sang pretty hymns during the presentation of the offerings, under the direction of Mrs. Miles. Addresses followed from Mr. Gardner, Mr. Miles, the Rev. Mr. Tyler, and the Rev. Mr. Fuller.

Each child received a missionary paper, and all leaving the church in order, formed in procession, and with banners walked to a pleasant hill, where luncheon had been provided, of which all joyfully partook. After enjoying themselves for two or three hours, they returned to their homes.

Mr. S. D. Ferguson, the superintendent of the Mt. Vaughan school, in connection with the superintendent and teachers of St. Mark's, had arranged the programme, and we all felt indebted to him for his efforts in contributing so much to the pleasure and profit of the day.

The BABO WAR is happily at an end. Not, however, before it had done much evil. On Christmas day a combined attack was made upon Kabla, at the mouth of Taboo River, and near the Mission premises. The assailants entered the town, put several houses on fire, and killed several women and children before the inhabitants were aware. Then followed a hotly-contested battle, lasting, as is reported, until noon. Four men and six women and children were killed in Kabla, and many wounded. Among the killed were William Sparrow and Edward Harwood, formerly mission scholars.

### MISCELLANEOUS.

#### The Chinese in California.

FROM a new work entitled, *The Resources of California*, by John S. Hittel, we extract the following account of the character and condition of the Chinese in California:

"The Chinamen in California are nearly all very ignorant and very poor. Their number is about fifty thousand, of whom more than half have been six or seven years in the State. Most of them are engaged in mining; and the remainder are merchants, fishermen, washermen, and a few are employed as cooks in hotels, and as farm-laborers on farms owned by white men. Most of them came from Southern China, and nearly all of them are members of five great companies, called the Yung-Wo, the Sze-yap, the Sam-yap, the Yan-wo, and Ning-yeung companies. These companies have each a large building in San Francisco, where they lodge and feed all the members of their company when they

arrive from China, or when they come on a visit from the interior. The companies are benevolent associations, and take care of their indigent and sick. There are no Chinese beggars in the streets, and no Chinese patients in the public hospitals. The common laborers are brought to the State under contract to work for several years at a low rate of wages (from four to eight dollars) per month; and they usually keep these contracts faithfully. The employers in these cases are either the companies or associations of Chinese capitalists. The Chinamen generally are very industrious; indeed they are the most industrious class of our population, and also the most humble, quiet, and peaceful. The merchants are considered to be very faithful to their promises, and in San Francisco they can get credit among their acquaintances quite as readily as other men in similar branches of business. In the mines, the Chinamen work in the poorest class of diggings. They own no ditches, large flumes, hydraulic claims, or tunnel claims. The white miners have a violent antipathy to them, will not permit them to work in many districts, and will often drive them from their best claims in the districts where they are permitted to work. Sometimes the celestials venture to dam a stream, but not often. They use the rock-er more than any other class of miners.

"In San Francisco, the merchants are usually in partnerships, with not less than three nor more than ten partners; all of whom live in the store, and deal chiefly in Chinese silks, teas, rice, and dried fish. The two latter articles form a large portion of the food of the Chinamen in the State. They have not learned to use bread instead of rice. Those who can afford it eat pork, chickens, and ducks. Beef, and most of our garden-vegetables, do not find much favor with them, even among the wealthiest. The washermen are usually in companies of two or three, and they have numerous little shops in the streets of San Francisco, and in the smaller towns. They sprinkle their clothes, previous to ironing, by filling the mouth with water and then blowing it over them. For ironing, instead of a flat-iron, they use an iron pan with a smooth bottom, and kept full of burning charcoal. There are not more than one thousand Chinese women in the State, and these are of the worst class. The Chinese children are few.

"The Chinese men, women, and children learn English very slowly; most of those



who have been five or six years in the State can not understand the most common English words. All the Chinamen in California adhere to their national costume, with some slight variations. They wear their hair long, use no white muslin or linen next the skin, and never put on a dress-coat or stove-pipe hat. In the cities, they ordinarily use wooden-soled shoes, with thin cotton uppers. Instead of a coat, they have a short blouse, generally of dark-blue cotton, fitting close up to the neck. The wealthy have these blouses made of silk or fur. In cold weather, if of silk or cotton, it is wadded. The legs and lower part of the body are inclosed in breeches of cotton or silk, tight from the thigh down, and loose above. Some of the poorer men find trowsers of the European pattern more convenient, and wear them. The miners generally wear coarse boots or shoes."

### Christian Work in Southern India.

THE following facts, presented in a recent charge by the English Bishops of Madras, will show whether the Gospel makes any progress, or gains any strength in Southern India. It is especially interesting in connection with the work the native Church is doing for herself.

A large portion of it is occupied with a review of the work that is being carried on by the various Missionary Societies in the Diocese. The Bishop says: "My first thoughts turn to what I believe to be the chief purpose for which God has subjected India to England and sent us all hither—namely, that we might make known from north to south the glorious message of salvation which God has made known to us, and that through us many souls might be led to Christ, be brought into his fold on earth, and sit down with him at his table in his heavenly kingdom. We cannot have this subject too much on our hearts and in our prayers." "Since my first arrival in Madras on November 25, 1861, I have held three ordinations, in which eleven persons have been ordained deacons, and fourteen priests. Of the former eight were natives; of the latter, also eight. Here I may also mention that the total number of persons whom I have confirmed within the same period has been 4808, of whom 4219 are natives. . . . I have already visited a considerable portion of the diocese: and am exceedingly

thankful for very much of all that I have seen and heard. . . . The work amongst the heathen of Travancore is full of interest and encouragement; the number of baptisms in one year has been 734; I also confirmed there 1020 native Christians. . . . The sight of Tinnevely scatters to the winds almost all that has been written to disparage mission work. The Christian will seek to preach the Gospel to the heathen, though he sees no success; because his beloved Master, whose word with him is every thing, has said, 'Go ye into all the world and preach the Gospel to every creature.' But unmistakably in Tinnevely the word of God preached by devoted men has not returned to him void, but has accomplished much. Not all the results are there that every body says ought to be there. But there are many saved and sanctified souls there, not perfectly sanctified, but wonderfully different from the soul of an idolater; they are men spending themselves for the Gospel; there are native pastors, tried and efficient; there are catechists bent on winning souls for Christ; there are aged Christians waiting for their call to go and be with Christ; there are many intelligent children learning God's word and the spirit of the Gospel; there are many congregations in which the heartiness of the people and the preaching of their minister would put to shame many an English church; there are external signs of something new and something better than the old heathenism in the cleanliness and order of the Christian villages; and there is an acknowledged superiority in the intelligence and civilization of the population which must influence for good the heathen around. The endowment of native pastors is a subject of great importance to the native Church. And the great efforts which have already been made in Tinnevely among the native Christians for supplying the means of supporting their own spiritual teachers is very encouraging. So also is the effort which has been made at Cochin to raise a fund for the endowment of a native pastorate in that city. I regard also with great satisfaction the efforts on a very humble scale of the very poor slaves in Travancore, who out of their deep poverty pay some of their poor fellow-slaves for reading to them and instructing them. . . . As regards the great question of government education, and the use of the Bible in all our schools, . . . what seems to be a matter for regret in the position which the government has

taken in this: their leading principle has the appearance of being the protection of heathenism, not the encouragement of Christianity. It excludes the Bible with exceptions, instead of including it with exceptions. It says, You shall not have the Bible unless you want and ask for it, and then not in school hours; instead of saying, You shall have the Bible, unless you refuse it. The government, whose chief glory is that it is a Christian government, does best when it remembers that Christian truth is its foundation, Christian love its great principle of action, the establishment of the kingdom of Christ among all its subjects its ultimate and far highest object."

### Madagascar.

STRANGE reports have appeared that Radama, the deposed king, who was regarded as dead, had escaped with his life, and that his claims would be maintained. In the midst of wonderful excitement, it is most cheering to read such declarations as the following. We quote from the last published letter of the veteran missionary, Rev. W. Ellis:

"Turning from various disturbing causes in the political state of Madagascar, it is encouraging to observe the steady increase of the Christians. In every department of our labor the blessing of God appears to attend the promulgation of the Gospel of Christ. The congregations of the city, that on the outbreak of the late disturbances were sensibly diminished, have not only regained their former numbers, but have all greatly increased; and what affords greater cause for thankfulness is, that this increase is not from persons who had at any former time been associated with the Christians, so much as from among those who have heretofore been indifferent, or devoted to the superstitions of their country. Many of them also are young men and women, and not a few connected with classes exercising influence over their countrymen, or connected with the families of the nobles of the land. Our largest chapels are all crowded, while at some, numbers stand outside around the doors and windows rather than remain away, while accessions are made every month to the number of communicants. At Amparibe, a larger and more substantial building than the former, which would contain 1400 people, is nearly completed; at Ambotonakanga, the walls of one are nearly

completed; we want, also, and hope soon to obtain, a new chapel in the neighborhood of Ampamarinana, where the martyrs were thrown from the rock. Schools, some of them especially efficient, are connected with each of the places of worship. . . . What gives greater prospect of stability and permanency to these efforts is, the readiness of such of the people as are able, to pay for the instruction of their children and to purchase their books. Our charges are small, for it was the principle giving permanency to the labors of the press and the schools, and not profit, that caused us to endeavor to render them self-supporting; and there is every prospect of their ultimately becoming so. Of course there are children needing instruction, and persons in want of books, who cannot pay for them. We take care that no child shall fail to gain entrance to our schools, and that no person capable of reading and desirous of possessing a book shall remain destitute, though unable to pay for the one or the other, while those not so circumstanced very readily pay."

### The New Governor-General of India.

For the first time in the history of British rule in India, has the Governor-Generalship been conferred upon an outspoken advocate of the evangelization of the natives, as is now done in the case of Sir John Lawrence.

The traditional policy of the East-India Company, and afterward of the English Cabinet, has been to confer this office upon men who discouraged the conversion of the natives, and who were willing to lend government aid and countenance to abominable idolatries.

Let us hope that this disgraceful policy is at an end, and that the successors of the present appointee may be men of like mind with him.

The various missionary journals are giving expression to the pleasure of the Christian people of England at this appointment. One of them speaks as follows:

"The appointment of the Right Hon-

orable Sir John Lawrence, Bart., G. C. B., to the high and responsible office of Viceroy and Governor-General of India is a circumstance which excites to gratitude and hope and prayer. We regard it as a favoring providence to that large portion of the human family under British rule in the East, that, at this special juncture, there should be found a man every way fitted to occupy that position. The success which attended the administration of government in those portions of India formerly under his personal superintendence gives reasonable ground for hope for the future. At all times he showed himself a Christian, a friend to the diffusion of Christian knowledge, and an advocate for the introduction of the Bible into the native schools. Let earnest prayer be offered on his behalf, for his personal health and safety, for the prosperity of his government, and, above all, that he may have divine and gracious help to retain the convictions he has repeatedly expressed, and to carry them out to practical conclusions. We remember the Minutes of Sir John Lawrence, published in 1858, on 'The Christian Duty of this Country, in the Government of India.' He stated that, in his judgment, 'the Bible ought not only to be placed among the college libraries and the school books for the perusal of those who might choose to consult it,' as had hitherto been the

neutral practice, 'but also it should be taught in class, wherever we have teachers fit to teach it, and pupils willing to hear it.' Letters of gold would not sufficiently express the value we place on these words of the new Governor-General. They were followed by a fine, manly, and English, we would add Christian, confession of political faith to the following effect: 'Sir John Lawrence has been led in common, with others, since the occurrence of the awful events of 1857, to ponder deeply on what may be the faults and shortcomings of the British as a Christian nation in India. In considering subjects such as those treated of in this dispatch, he would solely endeavor to ascertain what is our Christian duty. Having ascertained that, according to our erring lights and conscience, he would follow it out to the uttermost, undeterred by any consideration. If we address ourselves to this task, it may, with the blessing of Providence, not prove too difficult for us. Sir John Lawrence does entertain the earnest belief that all those measures which are really and truly Christian can be carried out in India, not only without danger to the British rule, but, on the contrary, with every advantage to its stability.' A new era will open on India when the principles thus boldly proclaimed shall be carried into effect."

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from February 10th to March 10th, 1864.

Maine.

Bangor—St. John's,..... \$35 68  
 Wiscasset—St. Philip's,..... 8 15 \$43 78

New-Hampshire.

Portsmouth—St. John's,..... 20 00

Vermont.

Guilford—Christ,..... 5 00  
 Poultney—St. John's,..... 8 82  
 St. Albans—St. Luke's,..... 15 00  
 Wells—St. Paul's,..... 2 00 25 82

Massachusetts.

Boston—Trinity, per Am. Ch. Miss. Soc., 266 68  
 Lowell—St. John's, \$17.53; S. S., for  
 Scholarship in Af., \$25,..... 42 58  
 Newton Corner—Grace, per Am. Ch.  
 Miss. Soc. for Af.,..... 31 70  
 "G.",..... 100 00  
 S. lem—St. Peter's,..... 25 00

Waltham—Christ,..... \$25 00  
 Wilkinsonville—St. John's,..... 5 00 \$495 91

Rhode Island.

Newport—Zion, Epiph. Coll., \$23.76  
 Fourth ann. pay. for ed. of a Child  
 in Af., from Young Ladies' Bible  
 Class, \$20; S. S., semi-ann. pay.  
 for ed. of a Child in Af., \$10,..... 53 76

Connecticut.

Brookfield—St. Paul's,..... 18 70  
 Cheshire—St. Peter's,..... 16 00  
 Hartford—Trinity,..... 21 00  
 New-Haven—Christ,..... 8 27  
 New-London—St. James', add.,..... 20 00  
 Plymouth—St. Peter's, add.,..... 1 00  
 Southport—Trinity,..... 15 00  
 Warehouse Point—St. John's,..... 31 40  
 Waterbury—St. John's,..... 130 00  
 Waterloren—Christ,..... 20 00  
 Miss H. P. Bradley, for China and  
 Af.,..... 2 00 278 87

**New-York.**

<i>Astoria</i> —St. George's S. S., for sup. of a Child in Af.,	\$20 00
<i>Bay Ridge</i> —Christ, five-cent coll.,	8 10
<i>Brooklyn</i> —Grace,	200 00
St. John's,	33 65
<i>Factoryville</i> —Trinity Chapel,	8 81
<i>Ilohart</i> —St. Peter's,	7 00
<i>Morris</i> —Zion,	9 85
<i>New-York</i> —Ascension, S. A. M.,	50 00
Calvary,	2000 00
Epiphany S. S., per Am. Ch. Miss. Soc.,	45 00
Grace, for China, \$250; Af., \$359,	649 00
St. Bartholomew's,	961 57
St. George's, add., per Am. Ch. Miss. Soc.,	260 00
St. Michael's,	5 55
<i>Pelham</i> —Grace, City Island, for China,	2 10
<i>West-Chester</i> —St. Peter's, Mrs. G. M. Wilkins,	25 00

**New-Jersey.**

<i>Camden</i> —St. Paul's, T. P. C.,	5 00
<i>Jersey City</i> —St. Matthew's, for China, \$10; Gen'l, \$94,	104 00
<i>Nearck</i> —St. Philip's,	1 05
<i>Moorestown</i> —Trinity,	5 00
<i>New-Branswick</i> —St. John's Lutheran Ch., 5 cent coll.,	33 92
Children's Hoffman Soc.,	2 00
<i>Perth Amboy</i> —St. Peter's, for Af.,	60 00
<i>Plainfield</i> —Grace,	5 50
<i>Salem</i> —St. John's,	17 00
* <i>South-Amboy</i> —	00 00

**Pennsylvania.**

<i>Carbondale</i> —Trinity,	50 00
<i>Colebrook</i> ,	76
<i>Erie</i> —St. Paul's,	30 14
<i>Francisville</i> —St. Matthew's, five-cent coll.,	43 51
<i>Great Valley</i> —St. Peter's, for Af.,	15 00
<i>Kensington</i> —Emmanuel S. S., for Af.,	75 00
<i>Lebanon</i> —St. Luke's,	3 39
<i>Montrose</i> —St. Paul's,	14 41
<i>Mount Hope</i> —Hope,	1 63
<i>Norristown</i> —St. John's S. S., for ed. of Nathan Stem, Af.,	20 00
<i>Philadelphia</i> —Messiah,	11 71
St. Andrew's, \$572.90; Orphan Asylum, \$122; S. S., for China, \$50,	744 90
St. Luke's,	2160 03
St. Peter's, add.,	30 00
H. R. S.,	140 00
<i>Reading</i> —Christ,	65 00
<i>Roanborough</i> —St. Timothy's,	15 55
<i>West-Whiteland</i> —St. Paul's, for Af.,	30 00
<i>Wilkesbarre</i> —St. Stephen's,	200 00
<i>Williamsport</i> —Christ,	31 50

**Delaware.**

<i>New-Castle</i> —Emmanuel,	31 89
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**Maryland.**

<i>Baltimore</i> —Emmanuel,	436 00
Memorial, personal gift of Rev. J. P. B., for Af.,	5 00
St. Paul's,	80 63
<i>Berlin</i> —Worcester Par.,	10 62
<i>Bladensburg</i> —St. Matthew's,	15 00
<i>Emmorton</i> —St. Mary's,	30 00
<i>Fredrick</i> —All Saints', five-cent coll.,	35 00
<i>Hagerstown</i> —St. John's,	13 50
<i>Havre de Grace</i> —St. John's, five-cent coll., \$17.05; S. S., \$2.05,	19 10
<i>Owensville</i> —Christ,	25 50
<i>Washington, D. C.</i> —Epiphany, for Greece, \$111.20; for Af. and China, \$111.20,	222 40
St. John's, for Greece and Africa,	185 00

Trinity, Ladies' Benev. Soc., for China,	\$50 00
Trinity Mission School, for China,	21 07

**Virginia.**

<i>Moundsville</i> —Trinity,	5 50
<i>Parkersburgh</i> —Trinity,	10 25
<i>Wheeling</i> —St. Matthew,	50 00

**Kentucky.**

<i>Jefferson Co.</i> —St. Matthew's,	82 80
<i>Lexington</i> —Christ, Mrs. M.,	10 00
<i>Louisville</i> —St. Paul's,	175 05
St. Paul's S. S., for Af.,	108 40

**Ohio.**

<i>Ashtabula</i> —St. Peter's, for Africa,	5 00
<i>Chillicothe</i> —Mrs. A. Douglas,	4 75
<i>Cincinnati</i> —Christ, for China and Af.,	93 10
St. John's, for China,	65 00
<i>Cleveland</i> —St. John's, \$9.42; S. S., \$5.58,	15 00
<i>Columbus</i> —Trinity, a Lady, for China and Af.,	50 00
<i>Dayton</i> —Christ,	6 50
<i>Elyria</i> —St. Andrew's,	7 80
<i>Gallipolis</i> —St. Peter's,	25 00
<i>Gravelle</i> —St. Luke's S. S.,	7 50
<i>Liverpool</i> —Wm. Warner,	5 00
<i>Marietta</i> —St. Luke's, for China,	33 00
<i>Marion</i> —St. Paul's, for Africa,	10 00
<i>Portsmouth</i> —All Saints', for China,	45 00
<i>Springfield</i> —Christ, \$22; S. S., \$21, five-cent collection, \$4,	87 00
<i>Steubenville</i> —St. Paul's,	21 00
<i>Urbana</i> —Epiphany,	8 00

**Indiana.**

<i>Evansville</i> —John Wymond, Esq.,	50 00
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**Illinois.**

<i>Jacksonville</i> —Trinity,	10 00
<i>Manhattan</i> —St. Paul's,	6 60
<i>Rockford</i> —Emmanuel, \$7; five-cent collection, \$5.25,	12 25
<i>Springfield</i> —St. Paul's,	13 45

**Michigan.**

<i>Houghton</i> —Trinity,	4 00
<i>Kalamazoo</i> —St. John's,	13 00

**Wisconsin.**

<i>Beloit</i> —St. Paul's,	10 00
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**Iowa.**

<i>Council Bluffs</i> —St. Paul's, per Am. Ch. Miss. Soc.,	4 10
<i>Davenport</i> —St. Luke's,	14 40
Rev. R. D. Brooke,	2 00
<i>Janesville</i> —Mrs. Byram,	1 00

**Missouri.**

<i>Kirkwood</i> —Grace, a Member,	50
<i>St. Louis</i> —Christ,	128 25
<i>Weston</i> —St. John's,	10 00

**Legacies.**

<i>Geneseo, W. N. Y.</i> —Estate of Hlon. Wm. Ayrault, by Ephraim Cone, Esq., Ex.,	625 00
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**Miscellaneous.**

A Friend,	10 00
Premium on gold,	162 40
Discount on drafts,	6 65
	179 05
	\$12,279 58
Amount previously acknowledged,	32,303 55
<b>Total,</b>	\$44,583 13

\* Correction.—The amount acknowledged in the March No. from *Perth Amboy* should have been *South-Amboy*.



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